

Adhyatma Upanishad

Shukla – Yajurveda

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Dhyatma Upanishad

Shukla – Yajurveda

- The one Aja (unborn) is ever located in the care of the heart within the body.
 - He pervades bodys of Prithvi, the waters, Vayu, Akasa, Manas, Buddhi, Ahamkara, Citta, Aksara, Avyakta, Mrtyu but they do not know him.
 - He is the inner soul of all creatures and purifier of all sins, is the one divine lord Narayana.
 - Wise should leave the conception of I and mine in the body and the senses which are other than Atma.
- **Having known himself as Pratyagatma, the witness of buddhi and its actions, one should ever think of him, I am that and leave the idea of Atma in all others.**
- Having known his Atma as the Atma of all, through inference, from Vedas and self experience, Yogins mind perishes.
 - Never giving scope to sleep, worldly talk, think of Atma in yourself to be the supreme Atma.
 - Give up the macrocosm and microcosm like impure Vessel.
 - Give up conception of I and mine rooted in the body, in the Paramatma.
 - Become ever the Kevala alone.
 - I am that Brahman in which alone the universe appears like a town in a mirror.
 - Become one that has performed all his duty, O, sinless one.

- **One being freed from the grip of Ahamkara attains his unmanifest state like the spotless moon becoming full after eclipse.**
- What is Jeevan Mukti?
- It is extinction of Chinta.
- From it arises the decay of Vasanas and from which arises Moksha called Jivan Mukti.
- Force of Sattva Brings destruction of Vasanas.
- Maya envelops even the wise, should they be careless even for a moment.
- He who attains Kaivalyam state during life becomes Kevala even after death of his body.
- Ever devoted to Samadhi, becomes a Nirvikalpa or the change – less one.
- Granthi of heart, full of Ajnana, broken completely, only when one sees his Atma as secondless through Nirvikalpa Samadhi.
- From Brahma down to a pillar, all the Upadhis are only unreal.
- Cognise Atma as all full and existing by itself alone.
- There is nothing but Atma.
- All objects are superimposed on ones Atma.
- By expelling them from the mind, one becomes himself Parambrahma the full, the secondless, and the actionless.
- Highest Tattva is one, no heterogeneity in it.
- In Sushupti, no heterogeneity, only happiness.

- Vikalpa has root only in the Citta.
- When Citta is not, there is nothing.
- Unite Citta with Paramatman in its Pratyagatmika state.
- Atma is unbroken bliss in itself.
- Then he drinks always the Juice or essence of bliss in his Atma, whether internally or externally.
- The fruit of Vairagya is Bodha, spiritual wisdom, Uparati – Renunciation, Shant (Sweet Patience).
- Nivritti or the return path leads to the highest contentment.
- **That which has Maya as the Upadhi is the womb of the world.**
- “Tat” (that) has the attribute of omniscience, Para, Mysterious.
- Tvam is Jiva, Apra, with Antahkarana.

Human Atma	Cosmic Atma
<ul style="list-style-type: none"> - Apra - Has Avidya as Upadhi 	<ul style="list-style-type: none"> - Para - Has Maya as Upadhi

Parabrahma :

- Partless, Sachidananda.

Sravanam :

- Make mind dwell on Brahman.

Mananam :

- Contemplation, ideas stitched through logical reasoning.

Nididhyasanam :

- Concentration of mind alone on Brahman.

Samadhi :

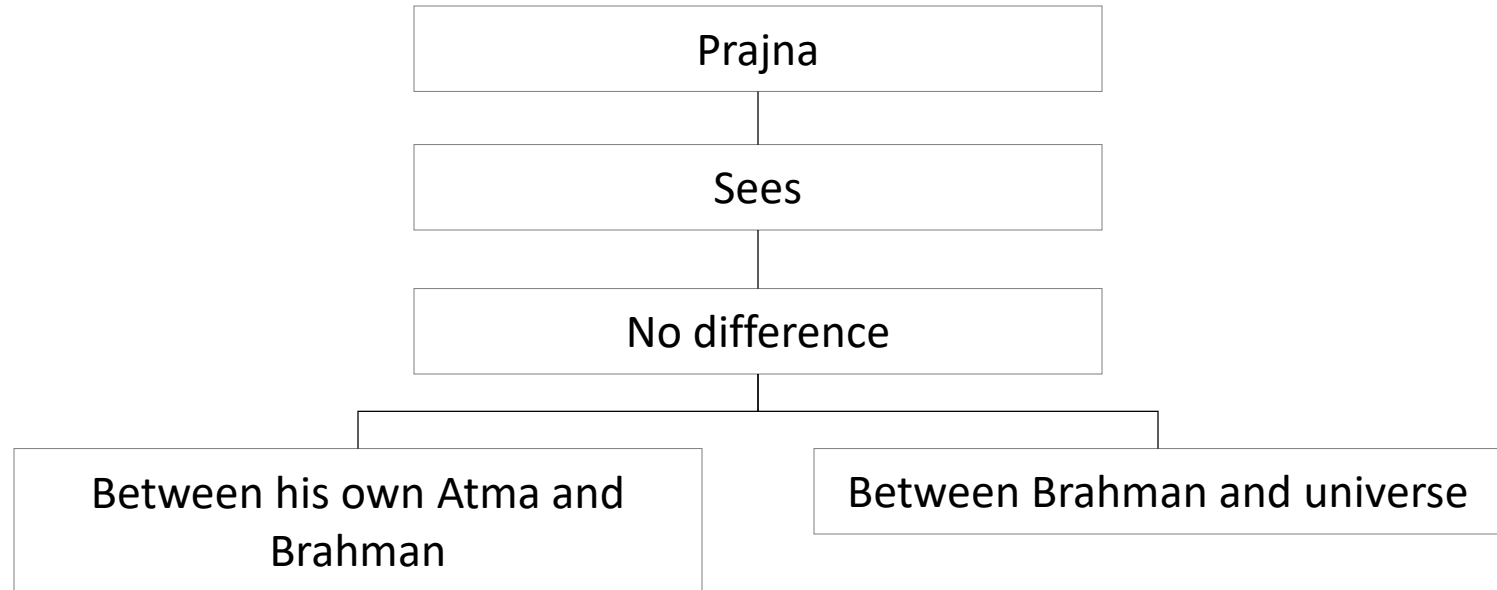
- Chitta rising above the conception of the contemplator and contemplation merges into the contemplated like a light undisturbed by the wind.
- Even the mental states are not known at the time when one is within the scope of Atma.
- They are only inferred from the recollection which takes place after Samadhi.
- During Samadhi crores of Karmas accumulated during cycles of births are destroyed and pure Dharma is developed.
- Knowers of Yoga call this Samadhi, Dharma Megha (cloud), when accumulated Karmas are rooted out.
- Then that in which speech was hidden till now, shines as Sat and direct cognition reveals itself.

• **The cessation of the rising of the idea of I is the highest limit of Buddhi.**

• Uparati means from where the mental state once destroyed, does not rise again.

• **That ascetic is said to possess Sthithaprajna who enjoys bliss always and whose mind is absorbed in Brahman that is formless and actionless.**

- **That state of mind is termed Prajna which realizes the oneness of Brahman and Atma, after deep enquiry and that has the Vritti of Nirvikalpa and Cinmatra.**
- He who possesses this always, is Jeevanmukta.
- He is a Jeevanmukta who has neither the conception of I in the body and the senses of another different from himself in everything else.



- Preserves equanimity of mind, when revered by the good or reviled by the vicious.
- One who has cognized the true nature of Brahman is not subject to rebirth as before.
- A Man is subject to Prarabda, result of previous Karma, now enjoyed so long as he is affected by pleasure, etc.
- Attainment of a result is always preceded by action, Karma.

- Through the cognition, I am Brahman, are destroyed the Karmas accumulated during previous births like the actions in dreaming state are destroyed in waking.
- **Ascetic knows himself as indifferent like space, is not affected by Karmas at any time.**
- Space is not affected by alcoholic smell through its contact with a pot, so Atma is not affected by the Gunas produced by its Upadhi.
- Prarabda Karma that has begun to act before dawn of Jnanam is not checked by it as in case of discharged arrow.
- **When one realizes his Atma as free from old age and death, then Prarabda does not affect him.**
- **Prarabda Accomplishes its work when one considers his body as Atma.**
- **Atma is all full, beginningless, immeasurable, unchangeable, replete with Sat Chit and Ananda, decayless, one essence, eternal, Gunaless, actionless, subtle, stainless, indescribable, self existent, immaculate, enlightened, incomparable, one without a second.**
- He who knows Atma himself through his own cognition is a Siddha, identified his Atma with the one changeless Atma.
- In the undivided Brahman, I do not see, hear, or know anything.
- I remain in my Atma only and in my own nature of Sat, Ananda Rupa.
- I am Asanga (Associateless) without any attributes, endless, all full, ancient, not agent or enjoyer, changeless, decayless.

- I am of the nature of pure enlightenment.
- I am the one and the perpetual bliss.



- This is the teaching of Nirvana, Vedas.

अन्तःशरीरे निहितो गुहायामज एको नित्यमस्य
 पृथिवी शरीरं यः पृथिवीमन्तरे संचरन्त्यं
 पृथिवी न वेद । यस्यापःशरीरं यो अपोऽन्तरे
 संचरन्त्यमापो न विदुः । यस्य तेजः शरीरं
 यस्तेजोऽन्तरे संचरन्त्यं तेजो न वेद ।
 यस्य वायुः शरीरं यो वायुमन्तरे संचरन्त्यं
 वायुर्न वेद । यस्याकाशः शरीरं य आकाशमन्तरे
 संचरन्त्यमाकाशो न वेद । यस्य मनः शरीरं
 यो मनोऽन्तरे संचरन्त्यं मनो न वेद ।
 यस्य बुद्धिः शरीरं यो बुद्धिमन्तरे
 संचरन्त्यं बुद्धिर्न वेद । यस्याहंकारः
 शरीरं योऽहंकारमन्तरे संचरन्त्यमहंकारो न वेद ।
 यस्य चित्तं शरीरं यश्चित्तमन्तरे
 संचरन्त्यं चित्तं न वेद । यस्याव्यक्तं शरीरं
 योऽव्यक्तमन्तरे संचरन्त्यमव्यक्तं न वेद ।

antaḥśarīre nihito guhāyāmaja eko nityamasya
 pr̥thivī śarīraṁ yaḥ pr̥thivīmantare saṁcaranyaṁ
 pr̥thivī na veda । yasyāpaḥśarīraṁ yo apo'ntare
 saṁcaranyamāpo na viduḥ । yasya tejaḥ śarīraṁ
 yastejo'ntare saṁcaranyaṁ tejo na veda ।
 yasya vāyuh śarīraṁ yo vāyumantare saṁcaranyaṁ
 vāyurna veda । yasyākāśaḥ śarīraṁ ya ākāśamantare
 saṁcaranyamākāśo na veda । yasya manaḥ śarīraṁ
 yo mano'ntare saṁcaranyaṁ mano na veda ।
 yasya buddhiḥ śarīraṁ yo buddhimantare
 saṁcaranyaṁ buddhirna veda । yasyāhaṁkāraḥ
 śarīraṁ yo'haṁkāramantare saṁcaranyamahamkāro
 na veda । yasya cittam śarīraṁ yaścittamantare
 saṁcaranyaṁ cittam na veda । yasyāvyaktaṁ śarīraṁ
 yo'vyaktamantare saṁcaranyamavyaktaṁ na veda ।

यस्याक्षरं शरीरं योऽक्षरमन्तरे
संचरन्त्यम्क्षरं न वेद । यस्य मृत्युः शरीरं
यो मृत्युमन्तरे संचरन्त्यं मृत्युर्न वेद ।
स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव
एको नारायणः । अहं ममेति यो भावो
देहाक्षादावनात्मनि । अध्यासोऽयं निरस्तव्यो
विदुषा ब्रह्मनिष्ठया ॥ १ ॥

yasyākṣaram śarīraṃ yo'kṣaramantare
saṃcaranyamkṣaram na veda । yasya mṛtyuḥ śarīraṃ
yo mṛtyumantare saṃcaranyam mṛtyurna veda ।
sa eṣa sarvabhūtāntarātmāpahatapāpmā divyo deva
eko nārāyaṇaḥ । ahaṃ mameti yo bhāvo
dehākṣādāvanātmani । adhyāso'yaṃ nirastavyo
viduṣā brahmaniṣṭhayā ॥ 1॥

The One Aja (unborn) is ever located in the cave (of the heart) within the body. (Pṛthivī) the earth is His body; though He pervades the earth, it does not know Him. The waters are His body; though He pervades the waters, they do not know Him. Agni is His body; though He pervades agni, it does not know Him. Vāyu is His body; though He pervades vāyu, it does not know Him. Ākāś is His body; though He pervades ākāś, it does not know Him. Manas is His body; though He pervades manas, it does not know Him. Buddhi is His body; though He pervades buddhi, it does not know Him. Ahaṅkāra is His body; though He pervades ahaṅkāra, it does not know Him. Citta is His body; though He pervades citta, it does not know Him. Avyakta is His body; though He pervades avyakta, it does not know Him. Akṣara is His body; though He pervades akṣara, it does not know Him. Mṛtyu is His body; though He pervades mṛtyu, it does not know Him. He who is the inner soul of all creatures and the purifier of sins, is the one divine Lord Nārāyaṇa. [Verse 1]

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
 सोऽहमित्येव तद्वृत्त्या स्वान्यत्रात्म्यमात्मनः ॥ २ ॥
 लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
 शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ ३ ॥
 स्वात्मन्येव सदा स्थित्या मनो नश्यति योगिनः ।
 युक्त्या श्रुत्या स्वानुभूत्या ज्ञात्वा सार्वआत्म्यमात्मनः ॥ ४ ॥
 निद्राया लोकवार्तायाः शब्दादेरात्मविस्मृतेः ।
 क्वचिन्नवसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ ५ ॥
 मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
 त्यक्त्वा चण्डालवद्दूरं ब्रह्मभूय कृती भव ॥ ६ ॥
 घटाकाशं महाकाश इवात्मानं परात्मनि ।
 विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ ७ ॥
 स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
 ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ ८ ॥

jñātvā svaṃ pratyagātmānaṃ buddhitadvṛttisākṣiṇam ।
 so'hamityeva tadvṛtṭyā svānyatrātmyamātmanah ॥ 2॥
 lokānuvartanaṃ tyaktvā tyaktvā dehānuvartanam ।
 śāstrānuvartanaṃ tyaktvā svādhyāsāpanayaṃ kuru ॥ 3॥
 svātmanyeva sadā sthityā mano naśyati yoginah ।
 yuktyā śrutyā svānubhūtyā jñātvā sārvaātmyamātmanah ॥ 4॥
 nidrāyā lokavārtāyāḥ śabdāderātmavismṛteḥ ।
 kvacinnavasaraṃ dattvā cintayātmānamātmani ॥ 5॥
 mātāpitṛormalodbhūtaṃ malamāṃsamayaṃ vapuḥ ।
 tyaktvā caṇḍālavaddūraṃ brahmabhūya kṛtī bhava ॥ 6॥
 ghaṭākāśaṃ mahākāśa ivātmānaṃ parātmani ।
 vilāpyākhaṇḍabhāvena tūṣṇīm bhava sadā mune ॥ 7॥
 svaprakāśamadhiṣṭhānaṃ svayaṃbhūya sadātmanā ।
 brahmāṇḍamapi piṇḍāṇḍaṃ tyajyatāṃ malabhāṇḍavat ॥ 8॥

चिदात्मनि सदानन्दे देहरूढामहंधियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ ९ ॥

यत्रैष जगदाभासो दर्पणान्तःपुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भवानघ ॥ १० ॥

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ११ ॥

cidātmani sadānande deharūḍhāmahamdhīyam ।

niveśya liṅgamutsrjya kevalo bhava sarvadā ॥ 9 ॥

yatraiṣa jagadābhāso darpaṇāntaḥpuram yathā ।

tadbrahmāhamiti jñātvā kṛtakṛtyo bhavānagha ॥ 10 ॥

ahamkāragrahānmuktaḥ svarūpamupapadyate ।

candravadvimalaḥ pūrṇaḥ sadānandaḥ svayaṁprabhaḥ ॥ 11 ॥

The wise should through the practice of deep meditation of Brahman leave off the (recurrent) conception of "I" and mine" in the body and the senses which are other than Atma. Having known himself as Pratyagātmā, the witness of buddhi and its actions, one should ever think "So'ham" ("I am That") and leave off the idea of Atma in all others. Shunning the pursuits of the world, the body and the Sastras, set about removing the false attribution of self. In the case of a Yogin staying always in his own Atma, his mind parishes having known his Atma as the Ātmā of all, through inference, Vedas and self-experience. Never giving the slightest scope to sleep, worldly talk, sounds, etc., think of Atma, (in yourself) to be the (supreme) Atma. Shun at a distance like a Candala (the thought of) the body, which is generated out of the impurities of parents and is composed of excreta and flesh. Then you will become Brahman and be (in a) blessed (state). O Sage, having dissolved (Jiva-) Atma into Paramātmā with the thought of its being Partless, like the ether of a jar in the universal ether, be ever in a state of taciturnity. Having become that which is the seat of all Ātmās and the self-resplendent, give up the macrocosm and microcosm like an impure vessel. Having merged into Cidātmā, which is ever blissful, the conception of "I" which is rooted in the body, and having removed the (conception of) Liṅga (here the sign of separateness), become ever the Kevala (alone). Having known "I am that Brahman" in which alone the universe appears like a town in a mirror, become one that has performed (all) his duty, O sinless one. The ever-blissful and the self-effulgent One being freed from the grip of ahaṅkāra attains its own state, like the spotless moon becoming full (after eclipse). [Verse 2 to 11]

Verse 12 to 16

क्रियानाशाद्भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ १२ ॥
सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनम् ।
सद्भावभावानादाद्याद्वासनालयमश्नुते ॥ १३ ॥
प्रमादो ब्रह्मनिष्ठायां न कर्तव्यज्ञः कदाचन ।
प्रमादो मृत्युरित्याहुर्विद्यायां ब्रह्मवादिनः ॥ १४ ॥
यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ १५ ॥
जीवतो यस्य कैवल्यं विदेहोऽपि स केवलः ।
समाधिनिष्ठतामेत्य निर्विकल्पो भवानघ ॥ १६ ॥

kriyānāśādbhaveccintānāśo'smādvāsanākṣayaḥ ।
vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate ॥ 12॥
sarvatra sarvataḥ sarvabrahmamātrāvalokanam ।
sadbhāvabhāvānādāḍhyādvāsanālayamaśnute ॥ 13॥
pramādo brahmaniṣṭhāyāṃ na kartavyaja kadācana ।
pramādo mṛtyurityāhurvidyāyāṃ brahmavādināḥ ॥ 14॥
yathāpakṛṣṭaṃ śaivālaṃ kṣaṇamātraṃ na tiṣṭhati ।
āvṛṇoti tathā māyā prājñaṃ vāpi parāṇmukham ॥ 15॥
jīvato yasya kaivalyaṃ videho'pi sa kevalaḥ ।
samādhiniṣṭhatāmetya nirvikalpo bhavānagha ॥ 16॥

With the extinction of actions, there arises the extinction of cinto. From it arises the decay of vasanas; and from the latter, arises moksha; and this is called Jivanmukti. Looking upon everything in all places and times as Brahman brings about the destruction of Vāsanās through the force of Vasanas of sattvic nature. Carelessness in Brahmaniṣṭhā by (or meditation of Brahman) should not in the least be allowed (to creep in). Knowers of Brahman style (this) carelessness, in Brahmic science, as death (itself). Just as the moss (momentarily) displaced (in a tank) again resumes its original position, in a minute, so Maya envelops even the wise, should they be careless (even for a moment). He who attains the Kaivalya state during life becomes a Kevala even after death of his body. Ever devoted to Samadhi, become a Nirvikalpa (or the changeless one), O sinless. one. The Granthi (or knot) of the heart, full of ajnana, is broken completely only when one sees his Atma as secondless through Nirvikalpa Samadhi. [Verse 12 to 16]

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
 समाधिना विकल्पेन यदाद्वैतात्मदर्शनम् ॥ १७ ॥
 अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
 उदासीनतया तेषु तिष्ठेद्घटपटादिवत् ॥ १८ ॥
 ब्रह्मादिस्तम्बपर्यन्तं मृषामात्रा उपाधयः ।
 ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ १९ ॥
 स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
 स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ २० ॥
 स्वात्मन्यारोपिता शेषाभासवस्तुनिरासतः ।
 स्वयमेव परंब्रह्म पूर्णमद्वयमक्रियम् ॥ २१ ॥
 असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
 निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ २२ ॥
 द्रष्टृदर्शनदृश्यादिभावशून्ये निरामये ।
 कल्पार्णव इवात्यन्तं परिपूर्णं चिदात्मनि ॥ २३ ॥

ajñānahrdayagrantherniḥśeṣavilayastadā ।
 samādhinā vikalpena yadādvaitātmadarśanam ॥ 17॥
 atrātmatvaṃ dṛḍhīkurvannahamādiṣu saṁtyajan ।
 udāsīnatayā teṣu tiṣṭhedghaṭapaṭādivat ॥ 18॥
 brahmādistambaparyantaṃ mṛṣāmātrā upādhayaḥ ।
 tataḥ pūrṇaṃ svamātmānaṃ paśyedekātmanā sthitam ॥ 19॥
 svayaṃ brahmā svayaṃ viṣṇuḥ svayamindraḥ svayaṃ śivaḥ ।
 svayaṃ viśvamiḍaṃ sarvaṃ svasmādanyanna kiṃcana ॥ 20॥
 svātmanyāropitā śeṣābhāsavastunirāsataḥ ।
 svayameva paraṁbrahma pūrṇamadvayamakriyam ॥ 21॥
 asatkalpo vikalpo'yaṃ viśvamityekavastuni ।
 nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥ 22॥
 draṣṭṛdarśanadr̥śyādibhāvaśūnye nirāmaye ।
 kalpārṇava ivātyantaṃ paripūrṇe cidātmani ॥ 23॥

तेजसीव तमो यत्र विलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ २४ ॥
एकात्मके परे तत्त्वे भेदकर्ता कथं वसेत् ।
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ २५ ॥
चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेयि प्रत्यग्रूपे परात्मनि ॥ २६ ॥
अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ २७ ॥

tejasīva tamo yatra vilīnaṃ bhrāntikāraṇam ।
advitīye pare tattve nirviśeṣe bhidā kutaḥ ॥ 24॥
ekātmake pare tattve bhedakartā kathaṃ vaset ।
suṣuptau sukhamātrāyāṃ bhedaḥ kenāvalokitaḥ ॥ 25॥
cittamūlo vikalpo'yaṃ cittābhāve na kaścana ।
ataścittaṃ samādheyi pratyagrūpe parātmani ॥ 26॥
akhaṇḍānandamātmānaṃ vijñāya svasvarūpataḥ ।
bahirantaḥ sadānandarasāsvādanamātmani ॥ 27॥

Now, having strengthened the conception of Atma and well given up that of "I" in the body, one should be indifferent as he would be towards jars, cloth, etc. From Brahma down to a pillar, all the Upadhis are only unreal. Hence one should see (or cognize) his Atma as all-full and existing by itself (alone). Brahma is Swayam (Atma); Vishnu is Atma; Rudra is: Atma; Indra is Atma; all this universe is Atma and there is nothing but Atma. By expelling (from the mind) without any remainder all objects which are superimposed on one's Atma, one becomes himself Parabrahman the full, the secondless and the actionless. How can there be the heterogeneity of the universe of Sankalpa and vikalpa in that One Principle which is immutable, formless and homogeneous? When there is no difference between the seer, the seen, and sight, there being the decayless and Cidatmā, full like the ocean at the end of a Kalpa and effulgent, all darkness, the cause of false perception, merges in it. How can there be heterogeneity in that one supreme Principle which is alike? How can there be heterogeneity in the highest Tattva which is One? Who has observed any heterogeneity in Sushupti (the dreamless sleep), where there is happiness only? This vikalpa has its root in citta only. When citta is not, there is nothing. Therefore unite the citta with Paramatman in its Pratyagatmic state. If one knows Atma as unbroken bliss in itself, then he drinks always the juice (or essence) of bliss in his Atma, whether internally or externally. [Verse 17 to 27]

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
 स्वानन्दानुभवच्छान्तिरेषैवोपरतेः फलम् ॥ २८ ॥
 यद्युत्तरोत्तराभावे पूर्वरूपं तु निष्फलम् ।
 निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ २९ ॥
 मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
 पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥ ३० ॥
 आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
 अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥ ३१ ॥
 मायाविद्ये विहायैव उपाधी परजीवयोः ।
 अखण्डं सच्चिदानन्दं परं ब्रह्म विलक्ष्यते ॥ ३२ ॥
 इत्थं वाक्यैस्तथार्थानुसन्धानं श्रवणं भवेत् ।
 युक्त्या संभावितत्वानुसन्धानं मननं तु तत् ॥ ३३ ॥
 ताभ्यं निर्विचिकित्सेऽर्थं चेतसः स्थापितस्य यत् ।
 एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥ ३४ ॥
 ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
 निवातदीपवच्चित्तं समाधिरभिधीयते ॥ ३५ ॥
 वृत्तयस्तु तदानीमप्यज्ञाता आत्मगोचराः ।
 स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थिताः ॥ ३६ ॥

vairāgyasya phalaṃ bodho bodhasyoparatih phalam ।
 svānandānubhavadchhāntireṣaivoparateḥ phalam ॥ 28॥
 yadyuttarottarābhāve pūrvārūpaṃ tu niṣphalam ।
 nivṛttiḥ paramā tr̥ptirānando'nupamaḥ svataḥ ॥ 29॥
 māyopādhirjagadyoniḥ sarvajñātvādilakṣaṇaḥ ।
 pāroṣyaśabalaḥ satyādyātmakastatpadābhidhaḥ ॥ 30॥
 ālambanatayā bhāti yo'smatpratyayaśabdayoḥ ।
 antaḥkaraṇasaṃbhinnabodhaḥ sa tvampadābhidhaḥ ॥ 31॥
 māyāvidye vihāyaiva upādhī parajīvayoḥ ।
 akhaṇḍaṃ saccidānandaṃ paraṃ brahma vilakṣyate ॥ 32॥
 itthaṃ vākyaistathārthānusandhānaṃ śravaṇaṃ bhavet ।
 yuktyā saṃbhāvitatvānusandhānaṃ mananaṃ tu tat ॥ 33॥
 tābhyaṃ nirvicikitse'rthe cetasaḥ sthāpitasya yat ।
 ekatānatvametatdhi nididhyāsanamucyate ॥ 34॥
 dhyātṛdhyāne parityajya kramāddhyeyaikagocaram ।
 nivātadīpavaccittaṃ samādhirabhidhīyate ॥ 35॥
 vṛttayastu tadānīmapyajñātā ātmagocarāḥ ।
 smaraṇādanumīyante vyutthitasya samutthitāḥ ॥ 36॥

अनादाविह संसारे संचिताः कर्मकोटयः ।
 अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥ ३७ ॥
 धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
 वर्षत्येष यथा धर्मामृतधाराः सहस्रशः ॥ ३८ ॥
 अमुना वासनाजाले निःशेषं प्रविलापिते ।
 समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥ ३९ ॥
 वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।
 करामलकमवद्बोधपरोक्षं प्रसूयते ॥ ४० ॥
 वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।
 अहंभावोदयाभावो बोधस्य परमावधिः ॥ ४१ ॥
 लीनवृत्तेरनुत्पत्तिर्मर्यादोपरतेस्तु सा ।
 स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ॥ ४२ ॥
 ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ।
 ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनि ॥ ४३ ॥
 निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।
 सा सर्वदा भवेद्यस्य स जीवन्मुक्त इष्यते ॥ ४४ ॥
 देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
 यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४५ ॥
 न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
 प्रज्ञया यो विजानाति स जीवन्मुक्त इष्यते ॥ ४६ ॥
 साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।

anādāviha saṁsāre saṁcitāḥ karmakoṭayaḥ ।
 anena vilayaṁ yānti śuddho dharmo vivardhate ॥ 37॥
 dharmameghamimaṁ prāhuḥ samādhiṁ yogavittamāḥ ।
 varṣatyēṣa yathā dharmāmṛtadhārāḥ sahasraśaḥ ॥ 38॥
 amunā vāsanājāle niḥśeṣaṁ pravilāpite ।
 samūlonmūlite puṇyapāpākhye karmasaṁcaye ॥ 39॥
 vākyamapratibaddhaṁ satprākparokṣāvabhāsīte ।
 karāmalakamavadbodhaparokṣaṁ prasūyate ॥ 40॥
 vāsanānudayo bhogye vairāgyasya tadāvadhiḥ ।
 ahaṁbhāvodayābhāvo bodhasya paramāvadhiḥ ॥ 41॥
 līnavṛtteranutpattirmarīyādoparatestu sā ।
 sthitaprajñaḥ yatirayaṁ yaḥ sadānandamaśnute ॥ 42॥
 brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ ।
 brahmātmanoḥ śodhitayorekabhāvāvagāhini ॥ 43॥
 nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate ।
 sā sarvadā bhavedyasya sa jīvanmukta iṣyate ॥ 44॥
 dehendriyeṣvahaṁbhāva idāmbhāvastadanyake ।
 yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate ॥ 45॥
 na pratyagbrahmaṇorbhedaṁ kadāpi brahmasargayoḥ ।
 prajñayā yo vijānāti sa jīvanmukta iṣyate ॥ 46॥

समभावो भवेद्यस्य स जीवन्मुक्त इष्यते ॥ ४७॥

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४८॥

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो नहि कुत्रचित् ॥ ४९॥

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

संचितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ५०॥

sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ ।

samabhāvo bhavedyasya sa jīvanmukta iṣyate ॥ 47॥

vijñātabrahmatattvasya yathāpūrvaṃ na saṃsṛtiḥ ।

asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ ॥ 48॥

sukhādyanubhavo yāvattāvatprārabdhamiṣyate ।

phalodayaḥ kriyāpūrvo niṣkriyo nahi kutracit ॥ 49॥

ahaṃ brahmeti vijñānātkalpakoṭīśatārjitam ।

saṃcitaṃ vilayaṃ yāti prabodhātsvapnakarmavat ॥ 50॥

The fruit of vairāgya is bodha (spiritual wisdom); the fruit of bodha is uparati (renunciation); śānti (sweet patience) is attained out of the enjoyment of the bliss of one's Ming, and this śānti is the fruit of uparati. If the latter in each of these is absent, the former is useless. Nivṛtti (or the return path) leads to the highest contentment and (spiritual) bliss is said to be beyond all analogy. That which has Māyā as its upādhi is the womb of the world; that true one which has the attribute of omniscience, etc., and has the variegated mystery is denoted by the word "Tat" (that). That is called Apra (the other or inferior) which shines through meditation upon the idea and the world asmat[1] and the consciousness of which is developed by antaḥkaraṇa. By separating the upādhis Māyā and avidyā from Para and Jīva (cosmic and human Ātmās respectively), one realises Parabrahman which is partless and Saccidānanda. Making the mind dwell upon such sentences (or ideas) as the above constitutes śravaṇa (hearing). It becomes manana (contemplation) when such ideas are quieted (in one) through logical reasoning. When (their) meaning is confirmed through these (two processes), the concentration of the mind on it alone constitutes Nididhyasanam.

That is called samādhi in which the citta, rising above the conception of the contemplator and contemplation, merges gradually into the contemplated, like a light undisturbed by the wind. Even the mental states are not known (at the time when one is within the scope of Ātmā). But they are only inferred from the recollection which takes place after samādhi. Through this samādhi are destroyed crores of karmas which have accumulated during cycles of births without beginning and pure dharma is developed. Knowers of Yoga call this samādhi, dharma-megha (cloud), inasmuch as it showers nectarine drops of karma in great quantities, when all the hosts of vāsanās are destroyed entirely through this, and when the accumulated karmas, virtuous and sinful, are rooted out. Then that in which speech was hidden till now, appears no longer so, and shines as Sat; and direct cognition reveals itself, like the myrobalan in the palm of the hand. Vairāgya begins from where the vāsanās cease to arise towards objects of enjoyment. The cessation of the rising of the idea of "I" is the highest limit of buddhi; uparati begins from where the mental states once destroyed do not again arise. That ascetic is said to possess Sthitaprajñā who enjoys bliss always and whose mind is absorbed in Brahman that is formless and actionless. That state of mind is termed prajñā that realises the oneness of Brahman and Ātmā after deep inquiry, and that has the vṛtti of nirvikalpa and cinmātra. He who possesses this always is a Jivanmukta. He is a Jivanmukta who has, neither the conception of "I" in the body and the senses, nor the conception of another (different from himself) in everything else. He is a Jivanmukta who sees through his prajñā no difference between his own Ātmā and Brahman as well as between Brahman and the universe. He is a Jivanmukta who preserves equanimity of mind, either when revered by the good or reviled by the vicious. One who has cognized the true nature of Brahman is not subject to rebirth as before. But were he so subjected, then he is not a true knower, the knowing of Brahman being external only. A man is subject to prārabdha[2] so long as he is affected by pleasure, etc.

The attainment of a result is always preceded by action; and nowhere is it without karma. Through the cognition "I am Brahman" are destroyed the karmas accumulated during hundreds of crores of previous births, like the actions in the dreaming state (that are destroyed) during the waking state.

An ascetic having known himself as associateless and indifferent like ether, is not at all affected by any of his karmas at any time. Just as the ether is not affected by the alcoholic smell through its contact with a pot, so Ātmā is not affected by the Gunas produced by its Upadhis. The Prarabdha karma that has begun to act before the dawn of jñāna is not checked by it; and one should reap its fruit, as in the case of an arrow discharged at a target. An arrow that is discharged towards an object with the idea that it is a tiger, does not stop when it (the tiger) is found to be a cow; but it (even) pierces the mark through its speed, without stopping. When one realises his Ātmā as free from old age and death, then how will prārabdha affect him? Prārabdha accomplishes (its work) only when one considers his body as At ma. This conception of Ātmā as body is not at all a desirable one; so it should be given up along with prārabdha, since it is simply a delusion to attribute prārabdha to this body. How can there be reality to that which is superimposed upon another? How can there be birth to that which is not real? How can there be death to that which is not born? How can there be prārabdha to that which is unreal? The Veda speaks of prārabdha in an external sense only, to satisfy those foolish persons that doubt, saying: "If jñāna can destroy all the results of ajñāna (such as body, etc.), then whence is the existence of this body to such a one?" but not to inculcate to the wise the existence of the body.[Verse 28 to 50]

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
 न श्लिष्यते यतिः किञ्चित्कदाचिद्भाविकर्मभिः ॥ ५१ ॥
 न नभो घटयोगेन सुरागन्धेन लिप्यते ।
 तथात्मोपाधियोगेन तद्धर्मे नैव लिप्यते ॥ ५२ ॥
 ज्ञानोदयात्पुरारब्धं कर्म ज्ञानान्न नश्यति ।
 अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ५३ ॥
 व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
 न तिष्ठति भिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ ५४ ॥
 अजरोऽस्म्यमरोऽस्मीति य आत्मानं प्रपद्यते ।
 तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ५५ ॥
 प्रारब्धं सिद्ध्यति तदा यदा देहात्मना स्थितिः ।
 देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ ५६ ॥
 प्रारब्धकल्पनाप्यस्य देहस्य भ्रान्तिरेव हि ॥ ५७ ॥
 अध्यस्तस्य कुतस्तत्त्वमसत्यस्य कुतो जनिः ।
 अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ५८ ॥

svamasaṅgamudāsīnaṃ parijñāya nabho yathā ।
 na śliṣyate yatiḥ kiṃcitkadācidbhāvikarmabhiḥ ॥ 51 ॥
 na nabho ghaṭayogena surāgandhena lipyate ।
 tathātmopādhiyogena taddharme naiva lipyate ॥ 52 ॥
 jñānodayātpurārabdhaṃ karma jñānāna naśyati ।
 adattvā svaphalaṃ lakṣyamuddiśyotsrṣṭabāṇavat ॥ 53 ॥
 vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau ।
 na tiṣṭhati bhinattyeva lakṣyaṃ vegena nirbharam ॥ 54 ॥
 ajaro'smyamaro'smīti ya ātmānaṃ prapadyate ।
 tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā ॥ 55 ॥
 prārabdhaṃ siddhyati tadā yadā dehātmanā sthitiḥ ।
 dehātmapbhāvo naiveṣṭaḥ prārabdhaṃ tyajyatāmataḥ ॥ 56 ॥
 prārabdhakalpanāpyasya dehasya bhrāntireva hi ॥ 57 ॥
 adhyastasya kutastattvamasatyasya kuto janiḥ ।
 ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ ॥ 58 ॥

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
 तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ।
 समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥ ५९ ॥
 न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।
 परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ॥ ६० ॥
 सद्घनं चिद्घनं नित्यमानन्दघनमव्ययम् ।
 प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ॥ ६१ ॥
 अहेयमनुपादेयमनाधेयमनाश्रयम् । निर्गुणं
 निष्क्रियं सूक्ष्मं निर्विकल्पं निरञ्जनम् ॥ ६२ ॥
 अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।
 सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनोदृशम् ॥ ६३ ॥
 स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
 स सिद्धः सुसुखं तिष्ठ निर्विकल्पात्मनात्मनि ॥ ६४ ॥
 क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
 अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ६५ ॥

jñānenājñānakāryasya samūlasya layo yadi ।
 tiṣṭhatyayaṃ katham deha iti śaṅkāvato jaḍān ।
 samādhātum bāhyadr̥ṣṭyā prārabdham vadati śrutiḥ ॥ 59 ॥
 na tu dehādisatyatvabodhanāya vipaścitām ।
 paripūrṇamanādyantamaprameyamavikriyam ॥ 60 ॥
 sadghanam cidghanam nityamānandaghanamavyayam ।
 pratyagekarasaṃ pūrṇamanantaṃ sarvatomukham ॥ 61 ॥
 aheyamanupādeyamanādheyamanāśrayam ।
 nirguṇaṃ niṣkriyaṃ sūkṣmaṃ nirvikalpaṃ nirañjanam ॥ 62 ॥
 anirūpyasvarūpaṃ yanmanovācāmagocaram । satsamṛddham
 svataḥsiddham śuddham buddhamanodr̥śam ॥ 63 ॥
 svānubhūtyā svayaṃ jñātvā svamātmānamakhaṇḍitam ।
 sa siddhaḥ susukhaṃ tiṣṭha nirvikalpātmanātmani ॥ 64 ॥
 kva gataṃ kena vā nītaṃ kutra līnamidaṃ jagat ।
 adhunaiva mayā dr̥ṣṭaṃ nāsti kiṃ mahadadbhutam ॥ 65 ॥

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णब्रह्ममहार्णवे ॥ ६६ ॥
न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि स्वलक्षणः ॥ ६७ ॥
असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहं हरिः ।
प्रशान्तोऽहमनन्तोऽहं परिपूर्णश्चिरन्तनः ॥ ६८ ॥
अकर्ताहमभोक्ताहमविकारोऽहमव्ययः ।
शुद्ध बोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ६९ ॥

kiṃ heyaṃ kimupādeyaṃ kimanyatkiṃ vilakṣaṇam ।
akhaṇḍānandapīyūṣapūrṇabrahmamahārṇave ॥ 66 ॥
na kiṃcidatra paśyāmi na śṛṇomi na vedmyaham ।
svātmanaiva sadānandarūpeṇāsmi svalakṣaṇaḥ ॥ 67 ॥
asaṅgo'hamanaṅgo'hamaliṅgo'haṃ hariḥ ।
praśānto'hamananto'haṃ paripūrṇaścirantanaḥ ॥ 68 ॥
akartāhamabhoktāhamavikāro'hamavyayaḥ ।
śuddha bodhasvarūpo'haṃ kevalo'haṃ sadāśivaḥ ॥ 69 ॥

Ātmā is all-full, beginningless, endless, immeasurable, unchangeable, replete with Sat, Chit, and Ānanda, decayless, the one essence, the eternal, the differentiated, the plenum, the endless, having its face everywhere, the one that can neither be given up nor taken up, the one that can neither be supported nor be made to support, the guṇaless, the actionless, the subtle, the changeless, the stainless, the indescribable, the true nature of one's Atma, above the reach of speech and mind, the one full of Sat, the self-existent, the immaculate, the enlightened, and the incomparable; such is Brahman, one only without a second. There are not in the least many. He who knows his Atma himself through his own cognition, as the one who is not restricted by any, is a Siddha (one that has accomplished his object), who has identified his Atma with the one changeless Atma. Whither is this world gone, then? How did it appear? Where is it absorbed? It was seen by me just now, but now it is gone. What a great miracle! What is fit to be taken in? and what to be rejected? What is other (than Atma)? And what is different (from It)? In this mighty ocean of Brahman full of the nectar of undivided bliss, I do not see, hear, or know anything. I remain in my Atma only and in my own nature of Sat, Anandarupa. I am an asanga (or the associateless). I am an asanga. I am without any attributes. I am Hari (the Lord taking away sin). I am the quiescent, the endless, the all-full and the ancient. I am neither the agent nor the enjoyer. I am the changeless and the decayless. I am of the nature of pure enlightenment. I am the one and the perpetual bliss.[Verse 51 to 69]

एतां विद्यामपान्तरतमाय ददौ ।
 अपान्तरतमो ब्रह्मणे ददौ ।
 ब्रह्मा घोराङ्गिरसे ददौ ।
 घोराङ्गिरा रैक्वाय ददौ ।
 रैक्वो रामाय ददौ । रामः
 सर्वेभ्यो भूतेभ्यो
 ददावित्येतन्निर्वाणानुशासनं
 वेदानुशासनं
 वेदानुशासनमित्युपनिषत् ॥७०॥

etāṃ vidyāmapāntaratamāya dadau ।
 apāntaratamo brahmaṇe dadau ।
 brahmā ghorāṅgirase dadau ।
 ghorāṅgirā raikvāya dadau ।
 raikvo rāmāya dadau । rāmaḥ
 sarvebhyo bhūtebhyo
 dadāvityetannirvāṇānuśāsanam
 vedānuśāsanam
 vedānuśāsanamityupaniṣat ॥70॥

This science was imparted to Apāntaratama who gave it to Brahma,. Brahma gave it to Ghora-Angiras. Ghora-Aṅgiras gave it to Raikva, who gave it to Rama. And Rama gave it to all beings. This is the teaching of Nirvana; and this is the teaching of the Vedas; yea, this is the teaching of the Vedas. [Verse 70]